THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (ACTS 2: 38, 39).

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THE NEW TESTAMENT.

THE New Testament contains an account of the only ideal character known to history—Jesus Christ, our Lord. When we speak of an ideal we mean something that embodies all that we are striving to attain for ourselves. Jesus is such an ideal. If you look at the lives of the best men and women that the race has produced, not only will you find something here and there in their character that is more or less unworthy, but you will find that those of them who knew of Christ looked to Him as their pattern, while in the lives of those who knew Him not, their character and conduct and sayings are admirable only to the extent that they conformed with what He was and did and said.

Here is what some men of varying beliefs have said of Christ as an ideal. Strauss declared that "Christ is the one character without the idea of whom in the mind personal piety is impossible." "The Man of sorrows," said James Martineau, "is an exemplar, the Son of God our spiritual ideal." John Stuart Mill believed that there was no better life for a man to live here below than such a one as Christ would approve. "Our highest Orpheus," says Carlyle, "walked in Judea, eighteen hundred years ago. His sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and, being of a truth sphere-melody, still flows and sounds, though now with thousandfold accompaniments, and rich symphonies, through all our hearts; and modulates, and divinely leads them." Thus Christ has become the accepted ideal of human life—"the conscience of humanity."

It would take up too much space to describe even briefly the qualities of Christ's character. But a few of the main traits may be mentioned.

Christ was sincere. Examine yourself and your associates and see how common insincerity is in the world. We say things to our friends which we do not in our hearts mean. We act insincerely, assuming to be what we are not. But Christ was always and invariably sincere. It was easy and natural for Him to be so.

Christ was reasonable. Reasonableness is not so common as we sometimes think. We are always doing what we know is not reasonable. We dress unreasonably. Jesus never did. "Swear not at all," "life is more than food," "the body is more than raiment," are some of His precepts. His test of truth is the most reasonable ever advanced: "If you wish to know whether a thing is true, then live it."

Jesus had perfect poise. "Most men are so poorly balanced you can push them with very little pressure into an unmanly speech, into an un-Christian disposition. Jesus was so firmly poised that under the pressure of the most venomous vituperation that has ever been hurled against a man, He stood erect, unmoved, unmovable."

Christ had patience. He calmly waited for what was to be. He was never excited, in a hurry. He endured uncomplainingly. Knowing early, as He must have known, that He was the Christ, He yet shows no impatience during thirty years to begin His mission. He patiently waited for the time of the Lord.

Christ exhibited great courage. He never showed fear of anything. Not only did He have courage in the face of physical danger, but He possessed courage in moral situations—which is always higher. It took courage to announce Himself before those among whom He had grown to manhood. He spoke out to those who sat in high places when it was necessary. He exposed wickedness and hypocrisy wherever He found them. "And yet His courage never overleaps itself and becomes audacity or recklessness."

Jesus was reverent. He was perpetually reverent, with that reverence that "moves in high altitudes." He it was that taught us "Hallowed be thy name." One of His earliest exhortations was "Honor all men." His reverence for the temple and for houses of worship was unfailing. Unlike us, His associates could not, had they so desired, have tempted Him into irreverence.

These and a great many other qualities were exhibited in Christ in a perfection never reached in any other person on the earth, and these it is that ever since His day we have been endeavoring to imitate. The best men and women are those who most nearly approach these qualities in Him.

The New Testament contains ideas that have altogether changed the course of history and made life different for each one of us from what it would be had not the New Testament been written.

"For seven hundred years," says Lessing, the New Testament Scriptures "have exercised human reason more than all other books, and enlightened it more."

To speak briefly again, these are some of the main truths of this great volume which have influenced the minds of men:

First, The Fatherhood of God. Christ was the first to speak of God as "our Father." On the face of it, it does not matter what relation we bear to God, or whether we bear any. In reality, however, it makes the greatest difference. To the Pagans, for the most part, God was a power external to themselves which showed itself beneficently in the rain and the sunshine, but malignantly in the thunder and the flood—there was no relationship between them and Him. In a sense He was, in Carlyle's phrase, "an absentee God sitting idle ever since the first Sabbath, at the outside of the universe, and seeing it go," without any other concern as to *how* it was going. This is not the God of the Bible. The name "Father," used for the first time in the New Testament, implies a relationship of interest, of concern, of love, of watch-care, of direction, of helpfulness—in a word, of every good affection of an earthly parent, only in a perfect degree. This relation, too, has changed our conduct. God is nearer us than He would otherwise be, and we are anxious to please Him. That is what the fatherhood of God signifies.

Nor is that all. In the word "our" is involved a second great idea—the brotherhood of man. "All ye are brethren," is the emphatic doctrine of the New Testament. This is essentially the same as the doctrine of equality and fraternity in politics and government. It has taken centuries for men to grasp the meaning of this great truth, and we are yet a long way from its practical application. The New Testament takes no recognition, except in way of condemnation, of class distinctions based on wealth, color, blood, or any other artificial, arbitrary classification. The only class distinction it recognizes is that between those who do right and those who do wrong. Otherwise all men are the same in the sight of God.

The effect of this idea in civilized history has been enormous. Before Christ, and for a long time afterwards, racial distinctions, and within nations, class distinctions, were very pronounced. Even the Jew of Christ's day regarded the Gentile as a dog to be spit upon and spurned. But during comparatively recent years we have learned that at bottom all men are much the same. "The race mind of the Chinese," says Professor Ross, in *The Changing Chinese*, "is not appreciably different from our own, and their so-called race traits are what we would probably show if we had been subjected to their circumstances and historical developments." And so we are learning more and more that "God hath made of one blood all nations of men, for to dwell on all the face of the earth." And as a result of this doctrine, in time, hate be-

tween races and classes will be done away with, and war, as an outgrowth of hate. Universal peace must reign and every man seek, not his own, but his brother's welfare.

A third idea which is developed in the New Testament and which has had large influence on the minds of men is the doctrine of the immortality of the soul and the future existence. Briefly explained, it is this: That there is a spirit in man which existed before it tabernacled in the flesh, and will continue to exist after its mortal state; that mortality is merely a stage in the development of this spirit, its contact with grosser material being necessary to its eternal progress; and finally, that this earth, which was prepared for man will be his home after the resurrection of the body, where he will continue to exercise all the wholesome soul-functions as he did in mortality, becoming more and more God-like as he develops. This, of course, is not the precise form in which this idea has always influenced men. Nor do I mean to infer that immortality is first taught in the New Testament, for it has been understood, in one form or another, by every nation of men; but it is there developed and clarified as it is nowhere else in ancient writings.

Bishop Carpenter, of the English Episcopal Church, names three ethical ideas as including the basis of Christ's teaching as found in the New Testament, and as having greatly influenced the stream of civilization. They are (1) the doctrine of goodness, (2) moral sympathy and responsiveness, and (3) love as the ruling thought which gives coherence to the other two principles and to all that grows out of them.

It is impossible to over-estimate the influence of these three ideas. To them is traceable the constantly growing effort to work righteousness individually and collectively. "There can be, so long as we are honest men," said a presidential candidate recently, "no quarter with any man who deals privately or publicly in a practice that is unrighteous; and a man who lays himself, his life, down for that purpose, ought to die more happy than he lived." Such a standard is that set down by Christ nearly nineteen hundred years ago. The torch still burns. To these ideas are traceable every effort to ameliorate the condition of the down-trodden, the oppressed, the unfortunate among our fellows. That we have hospitals, asylums for the insane, schools for the blind, the deaf and dumb, is due to the operation in the human mind of these three ideas. It was the influence of these ideas that overthrew slavery in English territory and in the United States. It is the spirit of these ideas that is at work in the slums of our larger cities everywhere in the civilized world endeavoring to make the lot of those poor people a little less hard to bear. It is this same spirit that has enacted laws protecting women and children who work in shops and factories. And, in a word, so long as we go on feeling helpfully for the weak, the unfortunate, the helpless, the down-trodden, it will be due, directly or indirectly, to the principles of

righteousness, of humanity, of sympathy, and of love taught so clearly and beautifully in the New Testament.

I have attempted to give two reasons why we should familiarize ourselves with the New Testament. Those two reasons are (1) that it is part of the greatest Book in the world, judged purely from a literary point of view; and (2) that it contains ideas that have influenced the world of thought and conduct more than any others. The masters of our English speech have been unstinting in their praise of the literary form and style of this volume, and one cannot really appreciate our mother tongue, in its greatest works, without a knowledge of the Bible; the New Testament contains the wisest sayings known to men; it contains an account of the only ideal character of which we have any record, and its teachings concerning the fatherhood of God, the brotherhood of man, the life everlasting, the principles of goodness, sympathy and love, as the standard of life, have made life, individual and social, wholly different from what it would be had not the New Testament been written.

What remains is for us to make up our minds not to let a day pass without giving a little of our time every day to the greatest Book in the world.—J. H. EVANS, in *Improvement Era.*

BAPTISM.

"EXCEPT a man be born again, he cannot see the kingdom of God" (John 3: 3). Such was the statement of Jesus to Nicodemus, a Pharisee and a ruler of the Jews, who came to Him by night to be taught of Him. The statement caused Nicodemus to inquire if a man could be born again when he was old—could he enter again into his mother's womb and be born? Jesus answered him saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). This statement made by the Son of God is very much doubted by many people in the world to-day, simply because they do not understand why such a thing should be necessary. Yet it is by obedience to the laws of God that men gain an exaltation in His kingdom, and baptism is one of those laws.

Baptism is a law that follows repentance, and when a man has repented of his sins it is natural that he will want a forgiveness of his sins. How is this to be obtained? To repent does not forgive him for his sins already committed, any more than a man who owes a debt, and starts to pay for what he is receiving at the present time, pays for what he has already had. That baptism is for the remission of sins is evident from the following, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1: 4). Turning to Peter's sermon on the day of Pentecost, we find that after the people had believed in Jesus Christ they asked, "What shall we do?" Peter answered

them saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). If baptism was for the remission of sins then, it is the same to-day, for God's laws are eternal.

There is "One Lord, one faith and one baptism" (Eph. 4: 5). When we consider this passage of scripture in relation to conditions in the Christian world we see at once that the utmost confusion prevails as to how the ordinance is to be performed. Some claim that sprinkling will do, others believe in pouring, and others advocate dipping, etc. The Latter-day Saints hold that baptism means just what the word itself signifies—that baptism is by immersion. The word baptism comes from the Greek *baptiso*, which means immersion. Some people try to pick flaws and say that we believe in "baptism by baptism," because we claim that baptism by immersion is right, but we must remind them of the true meaning of the word; therefore we say, baptism by immersion. The following quotation affords evidence as to the correct mode of baptism: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-5).

Speaking of baptism in the first century, Dr. Mosheim says, "In this century baptism was administered in convenient places, without the public assemblies; and by immersing the candidates wholly in water." Indeed, the first deviation from baptizing by immersion occurs in a case recorded by Eusebius as happening in the third century. He alludes to it in these detracting terms: "He [Novatian] * * * fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism (being sprinkled with water), on the bed where he lay (if that can be termed baptism), neither when he had escaped that sickness, did he afterwards receive the other which the canon of the Church enjoineth should be received."

In connection with the restoration of the gospel in this dispensation the following instructions, so much needed, were given in April, 1830: "The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water" (Doc. and Cov. Sec. 20: 73, 74).

All who will make a careful study of the teachings of Jesus and His apostles and observe the practice of the Primitive Church, as

to the administration of the ordinance of baptism, will see clearly the true meaning of the words spoken by the Savior to Nicodemus.

Rochdale. JUNIUS S. EMBLEY.

FRIENDLY CRITICISM.

WE can never make the most and best of life if we refuse to be taught by others than ourselves. The best-made man is the one who in his formative years had the benefit of wholesome criticism. His life is developed on all sides. Faults are corrected. We all need, not only as a part of our education, but in all our life-work, the corrective influence of the opinions and suggestions of others. Some people are only hurt, never helped, by criticism, even when it is most sincere. They regard it as always unkindly, and meet it with a bitter feeling. They resent it from whatever source it may come, and in whatever form, as something impertinent. It is hard to maintain cordial relations of friendship with such persons, for no one wishes to take the trouble to keep a lock on the door of their lips all the while for fear of offending a self-conceited friend. This building of character is something of the greatest importance to us all, but especially to those whose years are few, whose habits are not yet formed, and who have much to learn. Their ideals may be high, but they will none the less need to be corrected and confirmed by the best counsels.—DR. J. R. MILLER.

WHAT IS SAINTLINESS?

Doing life's little duties under the eye of God:
Following very closely where Christ, the Master, trod.

Giving up ease and pleasure to do the Master's will,
Striving with love and patience His wishes to fulfil.

Spending a little leisure in comforting the sad;
Giving myself some trouble to make another glad.

Giving a gentle answer to undeserved blame,
Because to friend and scoffer the Savior was the same.

Bearing reproach and railing humbly and patiently,
Because the Lord would have me just like Himself to be.

Teaching the little children to seek the Lord I love;
Striving by pure example to draw their souls above.

Repeating to some wanderer words from the sacred page;
Being a beam of sunshine to childhood, youth, and age.

Diffusing light and blessing wherever I may go;
Being an imitator of God, while here below.

Living in close communion with Him who died for me;
This is a life of saintship pleasing, my God, to Thee.

F. LILLIAN JAMES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 23, 1913.

EDITORIAL.

THE DEDICATION OF THE SUNDERLAND CHAPEL.

In to-day's issue of the *Star* is published an account of the dedication of the Sunderland chapel. This is a notable event. The purchase of the property and the remodelling and refitting the building for purposes of Divine worship aroused a spirit of hatred and hostility among our opponents in Sunderland that led to extraordinary scenes of violence and mobocracy, which were described from time to time in the *Star*.

It will be remembered that on numerous occasions people surrounded the building and gathered in the streets by hundreds and thousands, that the windows were smashed in, that the services were broken up, and that when the missionaries emerged from the chapel they were attacked by the infuriated populace, and suffered many indignities. Rotten eggs, decayed fruit, sod, lime, dust and other missiles were freely used in pelting these unoffending preachers of righteousness. Their only protection was the police, who formed a cordon around them and escorted them to their lodge. The odds, however, were against them. At times the constabulary appeared to be almost helpless, but finally the peaceful and consistent attitude maintained by the elders, and the firm stand taken by the city authorities prevailed, and peace and good order were restored—lawlessness disappeared and the spirit of persecution was checked and overawed.

It is pleasing to know that all is peace and quietness in the Christian city of Sunderland at the present writing, and that the Sabbath day is no longer desecrated by scenes of violence and disorder.

The Sunderland property was acquired during the presidency of Elder Joseph W. Clark, of Mesa City, Arizona, who conducted the affairs of the Newcastle conference in an enterprising and able manner. He was succeeded by Elder J. Eugene Lichfield, who, with Elders Joseph Parmley, Victor E. Gilbert and Nathaniel Ludlow, did much of the work required in renovating and fitting up the building for its present use, and who also encountered the opposition herein referred to with becoming dignity and courage as servants of the Lord. Their faith and devotion to the cause of truth will not go unrewarded, for in the providences of God

honest, immortal souls will be converted and brought into the fold of Christ.

In conclusion, it is pertinent to say that the acquirement of the Sunderland chapel was the immediate result of bigotry and persecution on the part of our opponents. After being turned out of the rented hall they were using, and having failed in their efforts to secure another, there was no choice left to the elders but to appeal to the authorities of the Church for assistance to purchase a chapel. Thus do the enemies of truth help the good work along.

RUDGER CLAWSON.

THE MOUNTAIN MEADOWS MASSACRE.

AN effort is frequently made to cast a stigma upon the "Mormon" Church by making it responsible for the Mountain Meadows Massacre. This is manifestly unfair and cruel, because it has long since been proven beyond the possibility of successful contradiction that the authorities of the "Mormon" Church knew nothing at all of the butchery until after it had occurred. When it was learned that John D. Lee had participated in it, in connection with the Indians, he was at once cut off from the Church and cast out. The authorities of the Church gave every assistance in their power to have him brought to justice. He was tried, convicted and executed for his crime. The case was conducted by the United States District Attorney, and, surely, it is reasonable to conclude that if the leaders of the Church were in any way implicated in the perpetration of this diabolical deed, they would have been indicted and tried for the same. The United States Government was determined, through its judicial department, to bring the responsible, guilty parties to justice. John D. Lee was the guilty man, and he was brought to justice and suffered the penalty. The fact that he was a "Mormon" does not make the Church responsible for his conduct any more than the Church of England could be held responsible for the evil-doing of any of its members. Every man must answer for his own acts.

At the close of the second trial of John D. Lee, the United States District Attorney, Sumner Howard, made the statement (according to the published account of the trial) that he had come for the purpose of trying John D. Lee, because the evidence led and pointed to him as the main instigator and leader, and he had given the jury unanswerable documentary evidence proving that the authorities of the "Mormon" Church knew nothing of the butchery until after it was committed, and that Lee, in his letter to President Young a few weeks later, had knowingly misrepresented the actual facts relative to the massacre, seeking to keep him still in the dark and in ignorance. He (Mr. Howard) said he had received all the assistance any United States official could ask on earth in any case.

Nothing had been kept back, and he was determined to clear the calendar of every indictment against any and every actual guilty participator in the massacre, but he did not intend to prosecute any one that had been lured to the meadows at that time, and knew nothing of the vile plan which Lee originated and carried out for the destruction of the emigrants.

If anything further is needed to prove the innocence of the authorities of the "Mormon" Church in respect to the Mountain Meadows Massacre, the reader is referred to the "History of Utah," page 544, by Mr. Hubert Howe Bancroft (non-"Mormon"), a well-known and reliable historian, who has written over twenty histories of the different states and races of the people of America. His history of British Columbia is regarded as the most authentic of any ever written of that English possession. This is what he says of the Mountain Meadows Massacre:—

"Indeed, it may as well be understood at the outset that this horrible crime, so often and so persistently charged upon the 'Mormon' Church and its leaders, was the crime of an individual, the crime of a fanatic of the worst stamp, one who was a member of the 'Mormon' Church, but of whose intentions the Church knew nothing, and whose bloody acts the members of the Church, high and low, regard with as much abhorrence as any out of the Church. Indeed, the blow fell upon the brotherhood with threefold force and damage. There was the cruelty of it, which wrung their hearts; there was the odium attending its performance in their midst; and there was the strength it lent their enemies further to malign and molest them. The 'Mormons' denounce the Mountain Meadows Massacre, and every act connected therewith, as earnestly and as honestly as any in the outside world. This is abundantly proved, and may be accepted as a historical fact."

Now, if the opponents of "Mormonism" can quote any better or more reliable authority than the foregoing statement by Mr. Bancroft, they should do so or for ever after hold their peace. To make random observations without offering proof is a very easy matter, but the thoughtful reading public want facts upon which to base their conclusions.

For further and full information bearing upon this heart-rending tragedy, the reader is referred to a pamphlet entitled, "The Mountain Meadows Massacre—Who were guilty of the crime?" by Charles W. Penrose, offered for sale at the *Millennial Star* office, 295 Edge Lane, Liverpool, England. Price, post paid, 1s. 1d.

We also emphatically deny that there is now, or ever has been, any organization, open or secret, in the "Mormon" Church, known as the "Destroying Angels," or "Danites," as is often asserted by the enemies of the Latter-day Saints. This is a figment of the imagination of our opponents, and, like many other lurid statements, is a claim advanced without proof.

RUDGER CLAWSON.

Notice to Traveling Elders.—The editorial, "The Mountain Meadows Massacre," in this week's issue, will be printed in leaflet form and offered for sale at this office; price, one shilling and sixpence per thousand. All orders for same will receive prompt attention.

THE SUNDERLAND CHAPEL DEDICATED.

THE dedicatory service of the Sunderland Chapel, in the Newcastle conference, was held on Sunday, January 19th, 1913. President Rudger Clawson, of the European mission; Elder Fred R. Woolley, of the Liverpool office; President J. Eugene Lichfield and Elder Joseph Parmley, of the Newcastle conference, were present. Many saints and strangers attended the meeting, notwithstanding the heavy downpour of rain.

Before the meeting commenced, President Clawson apologized for not having given the saints more notice regarding the dedication of the chapel. As President Lichfield would be released to return home before he could make another visit to this quarter, he was desirous that this important matter should be attended to before his departure; hence the meeting was called on short notice.

The service convened at 6:30 p.m. The congregation sang, "For the strength of the hills we bless Thee," after which Elder Joseph Parmley offered the invocation. Singing, "O my Father."

The sacrament was administered by Elder Joseph Parmley, during which the hymn entitled, "While of these emblems we partake," was sung.

President Clawson then offered a very beautiful prayer, dedicating the chapel to the Lord.

With a feeling of joy, thanksgiving and praise the congregation sang, "The Spirit of God like a fire is burning."

President Clawson said he rejoiced in meeting with the saints and friends of the Sunderland branch. Felt to congratulate them on the beautiful building they had secured, and that it was located in such a respectable part of the town. The Church had expended considerable money on the building, and much credit was due the elders for the important part they had taken in repairing and decorating it that it might be suitable for the worship of God. During the recent trouble here the mobs had done considerable damage to the property, which necessitated its being repaired time and time again. Said he was now entirely satisfied with the new chapel, and he believed the Lord had accepted it.

The elders, he said, had come to this country and this city with a message of joy, peace and salvation. Being chosen servants of God, they were able to withstand the persecution waged against them by their bigoted enemies. He desired to emphasize the fact that our mission in Sunderland is of a peaceful nature. The

"Mormon" missionaries are exemplary young men. They are virtuous and upright in their daily walk and conversation. They do not use liquor or tobacco, and they studiously refrain even from the use of tea and coffee. How may this be accounted for? Why, it is wholly due to their religion, which teaches them the vital importance of keeping their bodies pure and undefiled. Such an example is worthy of all acceptation, and should have the effect of guarding them against violence and persecution.

In the worship of the Lord we must start right and get a proper conception of Him. This is the very beginning of true religion. The Savior said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We cannot worship Him intelligently or hope to gain eternal life, unless we come to know Him—to understand who He is and what He is like. All the churches of Christendom, excepting the Latter-day Saints, teach that God is incomprehensible. If we are unable to comprehend Him, why, then, we cannot approach Him intelligently, and our faith is vain. Proved conclusively from the scriptures that God possesses body, parts and passions. In maintaining the personality of God we do not rest our argument on any one passage, but take the whole of the word of God as recorded in holy writ. While this chapel was being dedicated we knew perfectly well the character of the God to whom we were praying. The gospel is beautiful and comprehensive, and we propose to preach the pure word of God, as we have always done. Hoped that the spirit of love and peace and union would ever dwell in the hearts of the Latter-day Saints of Sunderland.

Elder Fred R. Woolley said many people believe that no matter which religion they join it will bring salvation. This is a mistaken idea. When Christ came upon earth He established but one Church. It is true that all religions possess some truth; yet they are lacking in many principles which were given unto us by Jesus Christ. Showed the fallacy of believing in death-bed repentance, pointing out that we must do more than merely believe. Through latter-day revelation many truths have been revealed, which were hidden from the world for centuries. Deemed it a great honor to be in attendance at this dedicatory service. Hoped all strangers would give the gospel principles as taught by the Latter-day Saints a thorough investigation.

President Lichfield said that the persecution we had endured and the opposition we had met had been a blessing in disguise to the Sunderland branch, as by reason of this we were compelled to find a new place of worship. In the year 1911 the Latter-day Saints were holding their services in Park Hall, but the owners became embittered and closed the building against us. For eight months cottage meetings were held, but in the spring of the year 1912, through the efforts of President Clawson, under the sanction of the First Presidency of the Church, we acquired this property, which

is now a credit to the locality in which it is situated. This little chapel is a silent testimony to the passer-by that the Latter-day Saints are not transients. Throughout the summer the anti-"Mormons" worked hard to get us out of Sunderland, but it was God's will that we should remain; therefore, He guarded and protected us and established us in our rights. Our intentions are good, and we have an abiding desire to benefit and bless the people. In conclusion he invoked the favor of God on all present.

The congregation sang, "We thank Thee, O God, for a Prophet," after which the benediction was pronounced by President Lichfield.

JOSEPH PARMLEY, Clerk of Conference.

THE NETHERLANDS-BELGIUM MISSION.

A REPORT recently received from President Roscoe W. Eardley, of the Netherlands-Belgium mission, contains the following gratifying items:

Our work for the past year shows a gain practically all along the line. The two decreases were really marks of progress. They were in "Books given away," and "Hours spent with strangers." In relation to the first I wish to say that our aim has been to sell as many books as possible, and give just as few as possible away. The fact that we have sold more books than were ever sold in a single year in the history of the mission, and that we decreased the number we gave away, indicates that we are getting nearer to our aim.

The hours spent with strangers decreased, but the strangers visited increased, which indicates that the suggestions offered at the July conference, in relation to visiting investigators, are being carried into effect. The time we saved on this part of the work was put into additional tracting, the result being a very gratifying increase.

In the matter of finances, our tithing gained over last year, as did also our fast offerings, and we were able to keep our expenses along all lines practically to within last year's limits, and in some cases we will show a slight decrease in expenses as compared with last year.

During the year we opened up two new halls. One in the city of Middleburg and one in the city of Dan Helder. Both these halls are very comfortable, nicely furnished, and are well located on broad, respectable, open streets.

We have placed missionaries in the city of Antwerp, in Belgium. Antwerp is a Catholic stronghold, and naturally the work is going to be very slow, but Elder Hugh R. Woolley, who is in charge of the work, reports that he and his companion are making some progress, and he feels that within a few months we will have secured a foothold in that city. As an indication of the strength of the Catholics, Elder Woolley writes that he went to nineteen book stores and was not able to purchase a Bible in any one of them, and in some cases the clerks even seemed ignorant as to what a Bible was.

We are not meeting with any violent persecution, although a number

of the ministers in different parts of the country are working very hard against us. In the city of Arnhem one of the papers is devoting about two columns a week to misrepresenting us, and in this case absolutely refuse to accept anything from us. In this same city one of the ministers is keeping a close watch on our elders, and following them up and warning the people against them.

One of the leading ministers of the Hague recently delivered a scandalous lecture against us, and this has been the cause of some of our elders being openly insulted, while in the Delft the ministers have employed a "heeler" to dog our steps, openly insult us, and warn the people against us. However, I feel that these things will eventually tend to help our work. Whenever I find such strong feelings against us, I take it as an indication that there are some honest in heart who are waiting for our message, and I feel that we should labor harder to try and reach them, and in the places that I have named I feel that the elders are working with all their strength to win success, and with the blessings of the Lord they are going to succeed.

We have had some splendid Christmas parties in the various branches of the mission, and the past two days have been days of rejoicing with us.

During the year the ranks of the elders have not been broken by death. We have had two or three cases of serious sickness, but the afflicted ones have recovered, and at the present time we are all enjoying perfect health and strength.

The outlook for the year 1913 is very good. As I look over the field I feel that I have some very good missionaries. There are a lot of us who can now speak Dutch, which is a very great blessing when you are with the Hollanders. We are not going to make any definite promises for 1913, but with the help of the Lord we are going to do the best we can.

We are glad to know that we have had the honor of serving one year under your able presidency, and we are thankful to our heavenly Father that He has granted you life and health and strength and much success in your labors. We thank you very much for the many suggestions that you have offered, and the wise counsel that you have given and the words of encouragement that you have spoken. We trust that you will have three hundred and sixty-five days of happiness in 1913, and whether you continue another year in Europe, or whether it shall be said of your labors, "Well done, thou good and faithful servant, thou hast been faithful over there, return now to the joys of home and loved ones among the Lord's people in the fastnesses of the grand Rocky Mountains," you shall have our faith and our support, our sympathy and prayers.

Speaking personally, I feel very good in the work of the Lord, and if the desires of my own heart are carried out, I shall remain at least during all of 1913 in the Netherlands to help roll on the work of the Lord.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home January 17th, 1913, per s.s. *Hesperian*: From Great Britain—Thomas F. Hardy, John J. Whetton. From Switzerland and Germany—John E. Gillespie,

Ralph Hutchings, A. Ivan Andreason. From Scandinavia—C. M. Jensen, Charles C. Sorensen, Joseph E. Jensen, James M. Jensen. From Sweden—Edward S. Carlson. With the company were twenty-eight emigrants in charge of Elders Thomas F. Hardy, C. M. Jensen and John J. Whetton.

District Meeting. — On Sunday, January 5th, 1913, President Thomas E. Winegar and four traveling elders of the Nottingham conference held a very successful district meeting at Derby. At the afternoon session, Elder Alma A. Moser, of the Swiss and German mission, bore testimony to the truthfulness of the gospel and exhorted the saints to be faithful. Elder Thomas Martin showed the necessity of baptism and said the Holy Ghost is given to all who repent and obey this principle. The general and local authorities were unanimously sustained. President Winegar said the same spiritual gifts are enjoyed by the saints to-day as were in the Church at the time of Christ and His apostles. In the evening Elder Thomas F. Hardy proved that faith and works are dependent upon each other for perfection. Sister Nellie Clark beautifully rendered a soprano solo. Elder Wilford C. Brimley said we have an opportunity to show our Heavenly Father whether we are selfish or unselfish by rejecting or accepting the divine law of tithing. There was a good attendance both of saints and investigators.

Successful Socials.—A successful social was held in the Grimsby branch of the Hull conference, Friday, January 3rd, 1913. An interesting program was rendered by the saints and friends, after which light refreshments were served. The proceeds will be used for the purpose of repairing the organ. All present had an enjoyable time.

A most enjoyable social was held at 9 Knox Road, Stamshaw, Portsmouth (London conference), on January 1st, 1913, and a very pleasant time was spent by the saints and friends. A program, consisting of recitations, songs and readings, was much enjoyed, after which games were indulged in by all present. The evening was much enjoyed by all.

On Monday, January 13th, 1913, Elder Thomas F. Hardy and Sister Maggie Thornhill were entertained at a social in their honor, held in Cobden Hall, Nottingham. A splendid program, including solos, recitations, violin and piano selections, was rendered. Elder Hardy is returning to his home in Zion, and Sister Thornhill is emigrating to McGrath, Canada. As a token of love and respect, each was presented with a beautiful traveling rug, and they were wished God-speed on their journey.

A farewell social was held Tuesday evening, January 14th, 1913, in the Latter-day Saints' Hall, St. Michael's Road, Northampton (Birmingham conference), in honor of Brother Daniel Osborne, who is leaving for the United States. An interesting program was

rendered by members and friends of the branch. Brother Osborne was presented with a handsome monogram watch-charm by the saints. A very enjoyable evening was spent.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

Textbooks: One Hundred Years of Mormonism (Evans), pp. 37-50; A Brief History of the Church, pp. 16-20.

LESSON II.—THE BOOK OF MORMON REVEALED.

I. AN INTERVAL OF THREE YEARS.

1. Joseph's persecutions.
2. His temptations and trials.
3. He again calls upon the Lord.

II. THE VISITATIONS OF THE ANGEL.

1. Personal appearance of the angel Moroni.
2. Moroni's instructions. (a) The fulfillment of Malachi's prediction. (b) The ancient inhabitants of America. (c) Their sacred record. (d) The restoration, etc.
3. The record promised to Joseph. (a) Where hidden. (b) Annual visits to the hiding place. (c) The instructions of the angel at each visitation.

III. JOSEPH VISITS CUMORAH.

1. Contents of the stone box.
2. Means of translating the record.
3. Instructions concerning their care.
4. Description of the plates. (a) Dimensions. (b) Materials. (c) Inscriptions.

DIED.

ROOD.—At South Shields (Newcastle conference), January 13th, 1913, George Lancelot Rood, the beloved son of George and Margaret Rood; born October 11th, 1911; blessed by Elder Parley Swainston.

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